THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Every part of the soul, if it comes to any largeness or any strength, goes through discipline—the withholding and the imposition of things desired."

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FIRST PRESIDENCY SPEAK AT GENERAL CONFERENCE.

FOLLOWING is a synopsis of the addresses delivered by the First Presidency at the opening session of the eighty-first semi-annual conference held in Salt Lake City, October 6th, 1910.

President Joseph F. Smith said he felt very grateful to be here at this opening session, and that there were so many present. "My heart is full of blessings for the Latter-day Saints," he said, "and indeed for all the honest in heart throughout the world. I earnestly desire that the Holy Spirit may be poured out on all the speakers and all the saints during the sessions of this conference that our hearts may rejoice.

"I have just arisen from my bed where I have lain for more than a month. Nevertheless, I feel to say to the saints this morning that I love the gospel which has been revealed to us more, if possible, more than I ever have in my life. And I believe it is possible, for the saints are growing in knowledge and goodness and grace. We cannot help but grow if we serve the Lord as we should.

"I feel happy to say to you that in my early days I made a pledge with the Lord and my people that I would always be true to them. I cannot remember a moment of my life when I felt like giving up this pledge. And if there is a man or woman in the world who can point out to me where I have been untrue to my pledge, I shall be glad for that information. As an elder in Israel I tried to magnify my duty. When I became a seventy I tried to be true to this obligation. I do not recollect wherein I proved untrue in this capacity. Later, when I became an apostle, I strove to honor that calling, to be true to it, and the calling which I received in this office. And I am not aware that I have been untrue

in any of these callings. I have endeavored to be true to my family. If there has been any dereliction in any of these things, I don't know it. If I have been untrue to the people of God, I don't know it. And I don't believe that any man or woman knows wherein I have.

"I have been true to my people and true to the world in any pledges that I have made with either, notwithstanding there have been men who have charged me with being one thing to my people and another to the world.

"These charges are not true in any sense. I want it distinctly understood that certain things which are charged against us as a people, must stop. Whether I am maligned or not by my enemies I do not care, but I do not want to be maligned by my friends.

"May the Lord bless you, my brethren and sisters. Be true to your covenants. Be Latter-day Saints. Men must be thinkers and workers, in order to be good Latter-day Saints. When you see any Latter-day Saints going off on tangents, one-horse ideas, you may know that they do not know thoroughly the gospel of Christ; for the gospel is a gospel of reason.

"I want to bear my testimony to you. I know that my Redeemer lives. We have all the testimony of this fact that the world has. But we have in addition to this the testimony of the Nephites, the testimony of the Prophet Joseph Smith, who saw Christ, and the testimony of Oliver Cowdery and Sidney Rigdon. Besides this, I have the testimony of the Spirit within me, which is the greatest of all testimonies. I believe also in the divinity of the mission of the Prophet Joseph Smith. I bear you my testimony that he was raised up to do the work he accomplished, and I bear testimony to the calling of those who have succeeded the Prophet in the succession of the presidency. I knew these men intimately, and the spirit of them. I thank God for these men and the spirit that impels me to them. May it never depart from me!"

President Anthon H. Lund addressed the conference. He expressed himself as extremely gratified with the large attendance at the first session and the presence of our beloved president.

"During the singing of the beautiful song just rendered," he continued, "I have been reflecting about the day which the song mentioned when there should be no tears and unhappiness among men and when the faithful, those who have served the Lord, shall dwell in His presence. But if we would enjoy this happiness we must serve Him.

"I am sure that there has been great progress in the Church. Judging by the crowds that flock every week, the spiritual condition of the saints is improving. The prophecy of Malachi is being fulfilled in which he speaks of the hearts of the children and fathers being turned to each other. Yesterday seventy-two couples were married in the temple. This is a good sign. We want young people who marry to marry in the proper way.

"The work abroad is progressing. A couple of months ago we heard of the wholesale exiling of our elders from Prussia. Twenty-one were sent out of the country. It seemed as if the government there had determined to crush the work of the Lord in that country. We have received since then many letters from prominent men in Germany asking for our literature, as a result of this opposition. They could not believe, they said, that such a thing could happen in the twentieth century.

"In other places throughout the world the same prospects are manifest. In France, Holland, and Belgium this is true. In Norway it looked for a while as if laws would be passed against us. But the committee that had the matter in hand reported that there was no need for any legislation against the Mormon people. But, whatever may be the attitude of the nations of the earth, it is our mission to preach the gospel to men. We must fulfil the prediction of John of Patmos, who declared that the gospel, which was to be restored, was to be preached to every nation, kindred and people. And so we are sending two thousand missionaries every year to the various states of the Union and the nations of the world. The saints should encourage their children to attend the organizations of the Church, such as the Improvement associations, the Primary, and the Religion classes.

"Our children and young people must be guarded. We are shocked and justly shocked, by the reports that come to us from the juvenile courts. These sins are among us. Let us take warning at these evils that tend to corrupt our youth. And so the saints should see to it that their children take advantage of the opportunities to get practical religion. Theory alone will not save them. They must learn to live the theory in their lives. I was touched the other day by a story I heard from the Religion class workers in a certain ward. The class, hearing that one of their number was sick, visited him, carrying flowers, and thus showed him that he was remembered. It is the practice of religion that counts."

President Lund admonished his hearers to attend their Sabbath meetings. There had been a falling away in this respect in some places, he said.

President John Henry Smith was the next speaker. He was grateful, he said, for the fairness with which our friends in America had treated the Saints. "There has been much misunderstanding," he said, " in the minds of a good many persons in America and elsewhere. President Smith in his remarks this morning has spoken words that should commend themselves not only to the Latter-day Saints, but to every citizen in the confines of our nation. He testified that he knew his Redeemer lives, that he had never violated a trust imposed upon him, nor had advised any one else to do so. I trust that each one of us when we shall have lived as long can say the same thing.

"President Lund spoke of the progress of the work in the world. This mission of ours is for all the world. When we were baptised into the Church we took upon ourselves the duty to preach the gospel to the world. In the world those who joined the Church assumed the same obligation. We covenanted that to the best of our ability every soul among men should hear the same sound that had pricked our hearts. Whatever might have been our callings, our weaknesses, or our proclivities, we covenanted with our Lord that we would carry the proclamation to the world. In accordance with this pledge it is that we send out two thousand elders every year.

"It is very pleasing day after day to read answers to the call for elders to go on missions. Nine out of ten answers indicate a willingness to go. Not only is this true of the young men, but it is equally true of the maidens who receive calls.

"President Smith spoke of the uneasiness that is manifest in some quarters of the Church. Some have a tendency to wander. After wandering about restlessly from place to place, beggaring themselves, they finally return to their mountain home. We are endeavoring to discourage this. "The United States is good enough for me," he continued. "Anywhere under the flag of our Union is good enough for me." Though we have endured oppression from some of the intolerant in our nation, there is none of our people who would have that flag taken down from its place. We have a place among men, each of us. And that should be a place of honor. If we do not have it, let us not attribute our failure to get that place to any delinquency of the flag of our nation.

"But I do not wish to depart from the thought that we should provide ourselves a permanent home. There is a magnificent stretch of country to the east of us. We must provide homes such as will be homes above reproach. Our sons and our daughters should be trained up in homes where they will imbibe the love of truth, the love of honor, the love of right. Let us not forget our obligations to raise the morality of the world, by requiring the same moral standard of our young men that the world has required of the women, and a higher standard of women than the world has done. Let us teach by our example the wrongfulness of women depriving themselves of the duty of motherhood. The command to multiply and replenish the earth has not been revoked. And let us do the same in every other virtue. No man or woman among the saints can say truthfully that the apostles have counseled them to do wrong. On the contrary, the apostles have, in season and out, directed that it is wrong to steal, wrong to lie; they have demanded that honesty, integrity and virtue shall characterize every member of the Church. Act up to the covenants you have made with God and your people, live your religion as you should, and you cannot but be a good man or woman and a citizen of whom your nation can well be proud."

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Continued from page 647.*)

18. Painted Sculpture.

In Babylonia, sculpture was not produced so abundantly as it was in Assyria, and the people of the former country made up for this deficiency in ornamentation by brilliant paintings traced on the walls of their buildings. Assyria, as an imitator of Babylonia, also used paint extensively, and applied it sometimes where one would not naturally expect to find it; for the artists of that land combining an ornamental feature of the respective countries sometimes painted their sculptured work. Some of those two miles of carved slabs, of which mention has heretofore been made, and which were devoted to ornate and inscriptive purposes, were decorated with colors, according to the *American Encyclopedia Britannica*; and the Assyrian bas-reliefs were colored here and there to heighten the effect.

Ancient American inscriptions sculptured in rock, and then painted or varnished, are found in a ruined temple at Cinaca-Mecallo. The chambers in a lofty edifice now in ruins at Chichen-Itza, were very elaborately decorated, mostly with sculptured designs, which seem to have been painted, and there are indications that painting was generally used by the aboriginal builders, even on their sculptures. "Ancient America," pages 124, and 142-3. The painting of sculpture was considered sufficiently distinctive by Mr. Baldwin to justify a particular reference to it; and it was practiced by both the Assyrians and the aborigines of this country.

19. Enameled Work.

The period when the art of coating objects with an enamel, either as a glaze applied to different non-metallic substances, or as a true enamel to metals, first became known, is not yet determined by archaeological savants, but specimens found in Babylonia, Assyria, and at Ur in Chaldea, indicate quite clearly that the art was practised in early times by the people of the Mesopotamian regions.

Researchers among the old ruins in this country have not brought to view many specimens of enameled work; but we have the authority of Fuentes for the statement that at the bases of the pyramids surrounding the great "Circus" at Copan there were enameled figures of both men and women, which still retained their original colors in A. D. 1700, and a statuette twelve inches high, has been discovered at that same ruined city, whose surface is smooth, as if coated with enamel.

20. Buildings on Terraced Plans.

The terrace plan of constructing foundations for super-structures, has already been noticed. We find, however, that terraces were not restricted to foundations; for the respective people in view went beyond this limit, and the design of terraced buildings proper was executed by them. The temple of Belus at Babylon was a structure of several stories, built one above the other, each of which decreased regularly in size, so that the whole structure somewhat resembled a pyramid in form. In these different stories were many large rooms. The chief use to which the edifice was devoted was the worship of Belus, and several other Babylonian gods, and consequently a multitude of chapels were provided for in different parts of the temple.

At the ancient American city of Kabah, whose ruins indicate great age, there are still standing the remains of several important edifices. One of them particularly attracted Mr. Stephen's attention as being, in his estimation, the most imposing structure in Kabah, when it was erected. It is one hundred and forty-seven feet long by one hundred and six feet wide, and had three distinct stories, each successive story being smaller than the one below it. The pyramidal plan of this building in America and of the temple of Belus in Babylon are architectural coincidences that can scarcely be attributed to chance.

Whether the American structure was designed for religious purposes or not, is unknown; but be that as it may, the similarity in pyramidal plans remain.

At Palenque the same design was carried out in the roof of a temple, which is built of stone gradines so as to be, in fact, a continuation of the similarly planned pyramidal base on which the temple stands. In Baldwin's *Ancient America*, page 239, there is, further, a description of a terraced or pyramidal temple or tower whose base is three thousand six hundred feet long and five hundred and sixty feet broad. The height was altogether three hundred feet. It, like the temple of Belus, was provided with a large number of rooms or chapels. Its remains are found at Cuelap in northern Peru.

21. Circular Structures on Rectangular Foundations.

According to the *American Encyclopedia Britannica* the Assyrians sometimes erected circular structures on rectangular bases. Representations of such designs are carved on the ornamental slabs at Kouyunjik. Among the ruined works of the Mound-Builders are also found the remains of octagonal and circular structures; but more particlar attention is directed to other and better preserved remains that occur in Yucatan and elsewhere in that portion of our country.

At Mayapan there is a circular stone building twenty-five feet in diameter, which stands on a rectangular, pyramidal foundation

thirty-five feet high. Another circular building is found at Chichen-Itza. It is built on the top of a double terraced platform. Other circular structures are found among the remains in various places; but the form of the foundation is not mentioned in the works at hand.

22. Adjuncts to Main Building.

McCabe's descriptions of the harem in Sargon's palace reads thus: "The harem was adjoining the khaznah, or treasury. It was a building of moderate extent, containing three courts; the walls of one of them covered with the richest decorations in enameled bricks; many long galleries, intended no doubt for feasts or festivals: and lastly a large number of rooms for habitation. This harem was shut in as closely as possible; all communication with the outer world was intercepted, and the women must have found themselves in a real prison. One single vestibule guarded by eunuchs gives access to it; this (vestibule) had two issues; one communicating with the great court of the offices, was the entry by which people came in from the outside; the other opening on a long, narrow court leading to the inhabited apartments of the seraglio; through which the king had access to his harem without being seen by the public. Behind the harem was an enormous tower, or pyramid in seven stages, nearly fifty yards high."

Whoever will now examine the plan of the great palace at Palenque, as given by Stephens, and the text of his works, will find that that part of it which occupies the south-west quarter, so completely corresponds in every respect except one or two, with the plan of the harem buildings connected with Sargon's palace, that there can be little doubt, or none, that the plans of these respective buildings—one in Assyria and the other in America—were derived from a common source. A similarity of such a remarkable character, covering as it does several unique features at once, could not, with any probability, arise from chance.

(To be continued.)

TO MY MOTHER.

Deal gently with her, Time: these many years
Of life have brought more smiles with them than tears.
Lay not thy hand too harshly on her now,
But trace decline so slowly on her brow
That (like a sunset of the Northern clime,
Where twilight lingers in the summer-time,
And fades at last into the silent night,
Ere one may note the passing of the light)
So may she pass—since 'tis our common lot—
As one who, resting, sleeps and knows it not.

John Allen Wyeth.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 20, 1910.

ACT WITHIN YOUR OWN SPHERE.

THERE is a passage of Scripture, Rev. 4:6, which reads: "And before the throne there was a sea of glass like unto crystal." In Doctrine and Covenants, Sec. 77:1, an interpretation of the foregoing passage by the Prophet Joseph, reads: "It is the earth, in its sanctified, immortal and eternal state." Then in the one hundred thirtieth section he says: "This earth in its sanctified and immortal state will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an *inferior* kingdom, or all kingdoms of a *lower order*, will be manifest to those who dwell on it."

Now, those who obtain a high exaltation—a habitation on this earth when it shall have become sanctified and immortal—shall be able to see and understand everything that is below them, or inferior to them. It isn't given to those of a low order to see into and understand the things above them, and never has been.

The illustration is this: "In the Church are many grades of authority, many callings in the Priesthood, all set in order. To the highest, that of the President, all things in the Church of every nature are made manifest and it is his province to know all there is to know of the Church in all the earth. But from the Twelve Apostles, the next order in authority, the President may withhold some knowledge in his possession, if he sees fit to do so, and he will be acting fully within his rights. They are under him, and while they are entitled to know everything within their supervision, they do not supervise the President. He is in a higher order than they, and can see and understand what goes on in their order, but he is not subject to their inspection. On the same principle, the President of a Stake generally knows, or is entitled to know, everything under his jurisdiction; the workings of every quorum or association, etc., but it is not his privilege to know all that may be going on, or that may be known, in the Quorum of the Twelve or in the First Presidency.

The Bishop may know and investigate everything in his ward; the superintendent of the Sunday School or president of the Mutual Improvement Association, has authority within his association. But, the superintendent or president has no right to criticize the

Bishop because he may do something quite within his authority, but which the superintendent, or president, does not understand. He may feel conscientiously that the Bishop is doing wrong in certain matters, but if he knew as much about the things in question as the Bishop, it is likely that in most cases he would do as the Bishop does. The trouble is that the superintendent in this instance looks at a higher order and its doings are not plainly and fully manifest to him. If he looks to the lower orders—those under his jurisdiction—he can see and regulate their workings.

Thus, the Bishopric cannot see the inner workings of the Stake Presidency in their entirety, for they are an order above them; the Stake Presidency cannot review the Quorum of the Twelve, for the same reason, and even the President of the Church is entitled to some confidences which he is not in duty bound to divulge to anyone on earth. We have gone into detail in this illustration to show how we may be in the wrong when we accuse our brethren "higher up," of partiality or unfairness. Our judgment may be so perfect that with all the evidence in any matter before us, we could render an infallible decision, but if we attempt to decide a case with part of the evidence missing, we may easily be wrong. We haven't the right to enter and judge of things in the precincts above us, so that which we see of what is going on there is but the shadow and not the substance. When we use the words "higher" or "lower" in this article, we do not infer that one person is better or worse than another. It only signifies the relative range of their authority.

To make a local and specific application of the example: If a member of a branch is derelict in some duty, through some moral weakness which he is anxious to overcome, and is endeavoring to overcome, it is the business of the presiding elder to know all about that member and his trouble. For the lay member is in an order below that of the presiding elder and is, according to our premise, visible to and understandable by him. But when the president of the branch comes into all knowledge of the member and his trouble, he isn't under obligation to impart his findings to other members. In fact, he would be indiscreet if he did so, except where he has counselors and needs their advice and support in the enforcement of discipline. It would be positively wrong for the president to divulge to other lay members anything reflecting upon the member in question.

Bear in mind, that the earth is to become a Urim and Thummim to those who dwell on it whereby they can see and understand all things pertaining to all *lower* or *inferior* kingdoms. It doesn't even comprehend the gift of understanding all things pertaining to kingdoms or orders of an *equal* position, let alone those of a higher position. We have a man in one of the wards of Zion who was overcome by his inherent weakness for intoxicating liquors and fell temporarily from grace. Some of the members in

his district complained, saying that because he had misbehaved he should be disciplined by the ward authorities in a harsh manner, but his district or ward teachers were men of discretion. They wanted to help him rise again and they understood his condition. It was their right to know and they investigated him. But they didn't publish their findings from the housetops. They reported to the Bishop, who in the order of authority had a right to know everything that pertained to district teachers and to the lay member, too. The facts were that the man had a sincere desire to reform, but was weak. The teachers understood and set about to assist him, and the Bishop joined in the cause. They all tried to show the erring brother that they desired to see him repent; they greeted him cordially when they met him on the street, and inquired earnestly after his welfare. Thus encouraged he soon felt firm footing under him. He set himself determinedly to gain self-control, with such success that for several years past he has been master instead of slave.

But, suppose these district teachers had been less wise, and had told others all they knew of this man, isn't it possible that he might have become discouraged and have lacked heart to struggle with his inward foe? Many men and women have been turned back to a course of sin and error by the inquisitiveness of those who had no business to know anything about them; and by the lack of discretion on the part of those whose business it was to know all about them. To properly appreciate this fact, just imagine yourself as the member who is weak and fallible.

"But," some lay member or some lower officer may ask, "how shall we know that all matters pertaining to the Church are properly conducted, if it isn't our business to inquire into and try to regulate them? Being a part of it, we are concerned about every interest of the Church."

Perhaps another illustration will make that point clear. We are concerned about every interest of God, the Almighty, He being our heavenly Father, and we a part of His creations, but we don't know all His purposes. We don't even understand all that He has revealed concerning the ultimate state of man, but the little that we have come to understand is so plain, and reasonable and reliable, that we place implicit faith in His promises. What He has done is of one piece with what He will do. That part of the heavenly domain which our eyes have been permitted to behold, inspires us with confidence in what lies beyond.

On the same principle we may judge of the wisdom, or unwisdom, with which Church affairs are conducted. For instance, you have some minor duty to perform in the district where you live. Do you perform that duty faithfully? If so, isn't it likely that all others in your position are doing the same? And if you in your humble place, subject to little responsibility and amenable to few for your actions, yet do your part well, why would not another in

a little higher position, bearing greater responsibility, be fully as faithful? And so on, even to the very head of the Church? As we rise in the order of authority our responsibility increases, and we are subject to more and more restraint. Therefore, if the district teacher knows that his office is being properly conducted, he ought to know that the offices above him, being of one piece with what he is perfectly acquainted with, are likewise properly conducted. If it should happen that someone higher up is guilty of misconduct, that need not affect the faith and trust of the district teacher. He (the district teacher) knows what would happen to him were he to prove unfaithful in office. He would be disciplined by the president of the branch. He knows that perfectly. Then why shouldn't he be equally certain that if the president of the branch should prove faithless, he would be dealt with by the conference president, and so on through the various grades of authority right up to the head of the Church? The district teacher would be very egotistic, indeed, were he to regard himself as the only faithful servant. Even the head of the Church on earth may be brought to account for misconduct of his trust, provision for that purpose having been made in this perfect organization.

So, let us not find fault with those whose authority is above what we hold, nor try to regulate affairs that do not properly come within our supervision. Remember the fate of Uzza who put forth his hand to steady the ark. (I. Chron. 13: 9, 10.)—S. N. L.

MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow, October 16th, 1910. There were present, President Rudger Clawson and family, President Samuel Cottam, Elders Horace W. Bond and Hyrum B. Clawson of the Sheffield conference, President Lorenzo S. Burt and twenty-one traveling elders of the Scottish conference.

The morning session began at 10:15 a.m. Prayer was offered by Elder Hyrum B. Clawson. The sacrament was administered by Elders James Brown and William Sidney Isgreen.

President Burt welcomed all present and said it seemed that the spirit spoken of by the prophet Joel is being poured out upon the people.

Elder William Sidney Isgreen reported that the Edinburgh branch is growing, and owing to increased attendance at meetings a new hall will be needed. Said that the time is coming when only the wicked and ignorant will despise the name "Mormon."

Elder Arthur W. McGhie reported that the majority of the people in the Paisley branch are living up to the gospel. Said they had an excellent Sunday School of fifty members, many of whom are children of non-members.

Elder Horace W. Bond said that since there is but "One Lord, one faith and one baptism," etc., we should seek for only one. Also our testimony is that in the true gospel of Christ, gifts exist. But we are not followers of gifts, for gifts follow true believers.

Solo, "Joseph Smith's First Prayer," was sung by John Hunter.

President Rudger Clawson expressed his pleasure in meeting with the people in conference capacity. Said that the Latter-day Saints were looked upon as a peculiar people, and many may ask, "What do you believe in?" The answer is and must be, "The Bible." Proved from the Bible that it taught faith in a personal God; repentance; baptism, by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

After singing, Elder William White offered the closing prayer.

The afternoon session commenced at 2:5 by singing. Prayer by Elder Charles D. McAlister. Two babies were blessed by President Rudger Clawson.

President Burt presented the names of the general authorities of the Church, and President Clawson presented the names of the authorities of the Scottish conference, all of which were accepted.

Elder Paul Condie reported the Dundee branch as growing rapidly. Compared the gospel to a machine which since the time of Christ and His apostles has been broken down. Many men have tried to fix it up but have failed, not having gone to the master mechanic—Jesus Christ.

Elder Richard Brown reported the Glasgow branch as being in good condition. Said that the Sunday School, Mutual, and local Priesthood meetings were in good running order.

Elder George E. Stoddard said that the Aberdeen branch is not very large owing to many having removed. Street meetings during the summer have been very successful. "No man putteth a piece of new cloth into an old garment." The gospel has been restored to its fulness and not mended on to the false traditions of men.

"True to the Faith," was rendered in an impressive manner by the Glasgow Branch Choir.

Elder Hyrum B. Clawson spoke of the unity existing among the Latter-day Saints. Showed that the Lord placed the necessary officers in the Church to bring about this unity.

President Rudger Clawson explained the organization of the Church and the duties of each quorum. Also that the work cannot expand beyond the power of the priesthood to take care of it. Every man in the priesthood understands his place and work and is armed to fight for the Lord. The Latter-day Saints are unpopular, so was Christ, and the name "Christian" in that day no doubt had the same dislike as the name "Mormon" has to-day.

After singing, benediction was offered by Elder Joseph S. Burt.

The evening service commenced at 6:30, with singing. Prayer by Elder D. O. Kirk.

The labor and statistical reports were read by the clerk, and accepted.

President Samuel Cottam explained that the gospel is a law which does not change. It is for all, and all will be judged by it. Bore strong testimony to the truth. and that the leaders of the Church are prophets of God.

"Come unto Me ye Weary," was sung as a quartet by Elders James A. McMurrin, William A. Budge, George E. Stoddard and George M. Teasdale.

President Rudger Clawson explained the method of procedure in our meetings, that prepared sermons are not right for "the letter killeth but the spirit giveth life." That which we get from God is free but that which we get from man we pay for. Said there is a test which comes to all people and showed that many people in the world like the rich young man are not able to stand the test. Whatever we place before our God we worship, and to worship anything other than God is idolatry.

After singing, the benediction was pronounced by Elder Marriner S. Eccles.

Saturday, October 15th, 1910, President Clawson met with the elders of the Scottish conference at 24 Barrington Drive, Glasgow, in Priesthood meeting. After hearing the reports, he commented upon them and gave instructions concerning the work.

WILLIAM A. BUDGE, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home October 15th, 1910, per s.s. *Laurentic*: From Great Britain—R. C. Robinson, Walter L. Wilson, Alma A. Ellis, Bird L. Murphy, William W. Thomas, Atlantic Christensen. From Switzerland and Germany—Leo W. Goates, Joseph P. Zeus. From the Netherlands—Cornelius De Gooyer. From Sweden—Ephraim Adamson, C. Peter Larson, George L. Olson. With the company were forty-eight emigrants in charge of Elders Ephraim Adamson, Alma A. Ellis and Walter L. Wilson.

Baptisms.—On Saturday, October 15th, 1910, a baptismal service was held at "Deseret," South Tottenham (London conference), at which Elder J. H. Saville baptised one person. Another service was held on Sunday, October 16th, in the same place, at which Elder W. R. Worley baptised one person; also on October 17th, 1910, Elder Henry Kidman baptised four persons.

On October 16th, 1910, Elder E. Sorenson baptised two persons at Nipna (London conference), in the Medway River.

A baptismal service was held at Dover (London conference),

October 16th, 1910, when one person was baptised into the fold of Christ, Elder Elijah Gilbert officiating.

A baptismal service was held at the Glynn Pits Pond, Pontypool (Bristol conference), October 14th, 1910, at which two more members were added to the fold of Christ, Elder E. J. Hancock officiating.

A baptismal service was held on October 10th, 1910, in the River Avon at Rugby (Birmingham conference), at which one soul was added to the Church of Christ, Elder William Leary officiating.

Another baptismal service was held at the Heywood Public Baths, Heywood (Manchester conference), on Saturday evening, October 15th, 1910, at which eleven souls were added to the fold of Christ. The ordinance was performed by Elders Charles D. Spence and William S. Glenn.

Three more persons were added to the Church by baptism at the Dundee Public Baths (Scottish conference), Friday, October 14th, 1910, Elder Paul Condie officiating.

A baptismal service was held at Grimsby (Hull conference) at the home of J. B. Watson, October 10th, 1910, at which two souls were added to the fold, Elders J. S. McCann and D. C. Loveland officiating.

District Meetings.—On September 11th, 1910, a district meeting was held at Ipswich (Norwich conference). President Hammond was present, also Elders A. Kidman and L. Broadbent from Colchester. Because of recent disorganization occasioned by the transfer of Elder William A. Newsome, late presiding elder, the business of reorganizing the branch was attended to by President Hammond. Elder John W. Watts was sustained as presiding elder, with Elder James Ball as secretary. A splendid meeting was held, saints and investigators turning out en masse. A spiritual feast was enjoyed. President Hammond gave some timely counsel and instructions; also, Elder Broadbent gave an inspiring address upon the principles of the gospel. Everybody expressed pleasure with the good spirit manifested, the elders receiving many assurances from investigators that they would return to hear more of our teachings.

On Sunday, October 2nd, 1910, two successful district meetings were held at Leicester (Nottingham conference). President Daniel W. Grover and ten traveling elders were in attendance. The afternoon session was attended by saints and friends who were eager to learn of the gospel. President Daniel W. Grover, Elders James Palmer and Matthew H. Shaw gave instructive talks on first principles, and showed that obedience is a necessary requisite to salvation. The evening session was well attended, there being one hundred and thirty-four souls present. Elder Isaac Jacob welcomed all present, and exhorted them to lay aside prejudice and listen with the desire to know the truth. Elders John H. Goddard

and Clarence T. Ward spoke on the "Persecution of Former and Latter-day Saints," and "The Need of Revelation," respectively. During the meetings Sister Lillie Alver sang two solos, "Father of Light," and "The Lord is Mindful of His Own," and the Sisters Welch sang the duet, "In Jesus."

Successful Socials.—A social was held on Thursday, September 22nd, 1910, in the Latter-day Saints' Hall, Northampton branch (Birmingham conference), in honor of Elder Joseph E. Spendlove, who has been released from his labors as a missionary, and returned home October 8th; also Elder Samnel J. Holt, who has been called to labor at Nuneaton. A large number of saints and friends were present to show their appreciation of the labors of these brethren in the mission field. A good program was well rendered by saints and friends. Both elders were presented with tokens of love and respect.

On Thursday, September 22nd, 1910, about two hundred saints and friends assembled in the Southside Masonic Temple, Glasgow (Scottish conference), to pay respects to Elder Walter L. Wilson, prior to his departure for Utah. An excellent program was rendered, many of the saints and friends participating. At 9:15 p.m. a fine luncheon was served, consisting of many palatable dainties, which was relished very much by all. Elder Wilson was presented with a fine volume of Burns' Poetical Works as a token of love and respect from the elders of Glasgow and Paisley branches. The entire affair was a complete success.

On the evening of September 26th, a large and appreciative audience, which filled Forester's Hall at Hull (Hull conference), to its capacity, listened intently to an excellent program, each item contributing greatly to the success of the occasion, being of high-class order and a good variety. A short sketch, which was a feature of the evening's entertainment, was received with hearty applause. The after-part of the evening was devoted to the promotion of acquaintanceship and good feeling by indulging in games, etc. A small charge was made for admission, with the result that a good sum was raised, which will be used to purchase books for the Hull branch Sunday School.

The Relief Society of the Walsall branch (Birmingham conference), gave a very successful social, Tuesday evening, September 27th, 1910. Among the sixty present were President Thomas F. Greenwood of the Birmingham conference, and President J. M. Young of the Birmingham branch, with a number of saints. An excellent program was rendered, consisting of songs and recitations, by saints and friends. A pleasing item was the delicious refreshments served, after which a short time was spent in a few lively games. All went away very much impressed with the good work of the Relief Society.

On Saturday, October 1st, 1910, a successful tea and concert was

held in the Wakefield branch (Leeds conference), at which over one hundred saints and friends partook of a grand tea, and listened to a good program, consisting of songs, recitations, string band, dialogue, etc. Over one-half of those in attendance were non-"Mormons." On the following Sunday we held a harvest festival, which was conducted by Elders A. C. Gunderson and Daniel Cook, assisted by Elders J. Elliot and Seth Budge of the Sheffield conference. The house was well filled with both saints and friends. We had the privilege of preaching the gospel to many who had not heard it before. The following Monday evening, October 3rd, was spent in a short program and the selling of the harvest goods. A fine time was had, and the sum of £3 9s. 4d. was realized.

The Kidderminster saints celebrated the harvest festival October 2nd, 1910. Services were held in the evening, where the room had been previously decorated with vegetables, fruits, etc. A splendid spirit prevailed. On Monday evening the Relief Society gave a concert, and about one hundred persons were present. An excellent program was rendered, after which refreshments were served free. At the close; all fruit, etc., was auctioned, and the proceeds devoted to the Relief Society.

The Clayton branch Relief Society (Leeds conference) gave their annual tea and concert on October 1st, 1910. A splendid crowd of saints and elders and friends took part. The building was filled to overflowing when the concert began, and everyone was pleased. £2 13s. 1d. was collected and will be used to relieve the wants of the poor and needy in the branch.

There was a very successful social held at 32 Crafton Street, Leicester (Nottingham conference), October 1st, 1910. Tea was donated by saints and friends, after which a lengthy program was very ably rendered. There were about one hundred and twenty-five people present, all of whom expressed themselves as having enjoyed the evening's entertainment. The proceeds, which amounted to £2 18s. 7d., was given to the Relief Society fund.

In appreciation of his labors in Dundee (Scottish conference), Elder Paul Condie was presented with a beautiful Scotch traveling rug by the members and friends of the branch, at a social given in his honor, on Tuesday, October 11th, 1910. Elder Condie has been connected with the branch the past nine months.

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